7: McKern A-4,5 (1920-1921) 1929 OU9 Tonga OU9

from Mua to the Tukutonga point east of Nukualofa (p. 18). The first account needs no comment; the second is highly improbable.

About 50 feet southeast of Nukukausiala is a circular, round topped sand mound, 40 feet in base diameter and 3 feet high. It is the burial mound (*faitoka*) where the common wives of the Tui Haatakalaua were buried.

A few yards northeast of this *faitoka* is the low, oval, earthen mound where the house called Falekilikili formerly stood. This house served as a place where the small, black, volcanic pebbles called *kilikili*, used in decorating grave mounds, were sorted and oiled previous to use. Ordinarily this house was tapu to every one. Only after a death in the Tui Haatakalaua family were the old women from among the chieftain's retainers permitted to enter this house and perform the duties associated with it. Close to the north side of Falekilikili was a shallow, funnel-shaped well where the old women washed their hands after oiling the *kilikili* stones.

The inlet from the lagoon is now nothing more than a small mangrove swamp, but anciently it is said to have contained sufficient water to permit large, double-hulled sailing vessels to enter and anchor. Traces of stone work about the edges of this swamp suggest that the channel was at least partly artificial. The stones seen are dressed coral slabs, generally showing only their tops above ground at the swamp edge.

In the center of the inlet, opposite the *faitoka*, there is a small island called Vakaniua. It was at this island that the sailing vessel of the Tui Haatakalaua was moored when at the home port. The island derived its name from the boat, the name being progressively handed down from one boat to its successor. The original boat derived its name from having carried the chieftain Fotofili to the island of Niuafoou, north of the Vavau group.

About 50 yards east of the house Fonuamotu stood the house called Tukumotafa, the dwelling of Lauaki, ranking matapule (non-chiefly official) in the suite of the Tui Haatakalaua. It is now marked by an earthen *paepae* of the usual shape with its major axis about 35 feet long.

About half way between the house of the chieftain and that of his ranking matapule was the chieftain's bathing place, called Malama. It is a funnel-shaped, circular basin about 20 feet in diameter, said originally to have been one "fathom" deep but now not more than 2 feet deep and quite dry. It is not known whether the bath was naturally supplied with water, which would necessarily be brackish, or was filled with rain water from the roofs of the houses, said to have been the source of supply of many of these bathing places.

The cemetery of the Tui Haatakalaua lay inside the ancient shore line. It now consists of four stone-walled burial platforms, collectively called Loamanu, a name derived from the largest of the burial structures. (See p. 58.)